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PAPER

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THE PARISH VS. THE CHURCH.

The rumor that an effort is to be made to secure the property of St. Paul's parish, Boston, with a view to the erection of a cathedral upon the site of the parish church, directs attention once more to the unsatisfactoriness of the working of one part of our ecclesiastical machinery. That, in the circumstances which confronted the Church in America towards the end of the eighteenth century, the way in which its services should have been sought to be maintained should have been that of the "proprietary chapel" was practically inevitable; and what was so nearly inevitable, as a matter of fact, occurred. Until very lately, the idea of anything like a coördinated administration of the Church's activities had not dawned upon the mind even of the fairly instructed Churchman; and in very many ways our system is still as discrete—and, we may add also, as obsolete—as that of the Independents. In almost no city in the land does there exist among us at this moment anything save a purely congregational or parochial system. We hear a good deal in one way or another about the Church's catholicity; but any embodiment of that catholicity in a tangible system of coördinated work is still awaited, and awaited so far as we can judge very much as the three disciples awaited the trial moment of their Master in Gethsemane—by men who are asleep. If any Bishop should tell us that he had succeeded in placing the Church's work, in any considerable see city, upon as intelligent a foundation as its sanitary or its educational work reposes on, or as the Church's work reposed on everywhere in the better days of the Middle Ages, we should be nearly as much surprised as though he should say he had brought about the millenium. As a matter of sober fact, we conduct what ought to be the highest form of our sociological activity in a way that invites the scorn, where it does not lend itself to the amusement, of every intelligent mind.

In the case of Boston, the continued existence of St. Paul's Church on the chief historic street in the city, and almost within a stone's throw of its busiest commercial area, holds the door open for the inauguration of a really catholic polity and for the taking of some of the initial steps in a rational system of municipal work. It is sincerely to be hoped that the opportunity will be grasped and the foundation laid for such a reorganization of the Church's activities as would not be laughed out of court if it were mooted in a business office. It is to be noted that our chief New England city is still small enough to be influenced as a whole, and still homogeneous enough to make the undertaking to administer our part in its religious life intelligently both a hopeful and a most inspiring one. The man whose imagination is not stirred by the possibilities which this revival of an older suggestion opens out must be either singularly apathetic or impervious to all the teachings of history.

It is, however, with the operation of our existing ideal in an arena very much nearer home that we are principally concerned. When we look out upon the way in which the several parishes in any of our larger cities are operated, and observe the attitude which they take to one another and to the Church's work as a whole, we are struck with its unintelligence. Every one seems to be "carving for its own hand," and with very little, if any, regard for the welfare of those about it. The result, of necessity, is disastrous. Not only is there an absence of that unity of aim without which nothing on earth is strong, as nothing on earth is holy; but it actually happens that, in its failure to coördinate its activities with the activities of those about it, the isolated parish—no matter what its strength—is frequently a weight upon the work it was ordained to help and a source of weakness to the cause which it was organized that it might serve.

Fortunately the fluidity of things on the Pacific Coast—where we have very few of the ingrained tendencies of older communities—lends itself to the support of that really Catholic system which is already on the way and which is apparently to receive a tremendous impulse from the existing generation. That we have in our own diocese a unique opportunity to coöperate in this movement—through the absence from among us of any considerable amount of divisive party spirit, and through the general homogeneousness of the work of the clergy under their appointed head—is patent to every thoughtful mind. What we plead for is such a recognition of the need for a Catholic system of administration on the part of every parish as shall strengthen all the dioceses, and be the counterpart in the Church of that subordination of the units to the whole which prevails on every battlefield and is the secret of success in every corporate undertaking.

EPISCOPAL ENDOWMENT FUND.

The Bishop in his Pastoral, printed on page 8 of this issue, says: "All we have is from God, and conscience is the force constantly impelling us to give back to God some regular proportion of what He has given us. Conscience tells us that our own religion, to be genuine, to be kept fresh for quaffing, for its own salitariness, really needs the regular running stream out from our income more than any object in the world may happen to need the money so given. Objects that come to us are simply so many channels to carry off the outflow of the freshening spring."

Among these channels at this time we wish to draw careful attention to the Episcopal Endowment Fund. California people are notably generous when they are properly reached, and there can be no reasonable doubt that California church people have the ability to do large things for the Church. This fund now amounts to something over $18,000. It is growing steadily, but very slowly. It should grow rapidly until it amounts to at least $150,000. Then the interest would provide the salary of the Bishop without the necessity of these parochial assessments which are somewhat beneath the dignity of this great Church, as well as at times a tax, not to say a burden, upon the parishes. Is it not possible for certain

persons of influence to interest themselves in this matter and accomplish something worth while? Let it be remembered that as our funds are now administered such gifts to this Permanent Fund are credited to the parishes from which they come, and the interest from each gift is applied to reduce the assessment of that parish. One parish in the Diocese has been for all time practically freed from assessment by the generosity of one man. Two other parishes have had material reductions made in their assessments by offerings made by members thereof. Here then is a channel which seems to combine the opportunity for generosity (and so to appeal to large-minded Californians) with plain, practical, business, common sense, and so to commend itself to the man of affairs.

In 1897, after the division of the Diocese, and the payment to the Diocese of Los Angeles of its proportion of this fund, the Treasurer of this Diocese reported $15,295.86 as belonging to this fund. In 1905 the same Treasurer reports $18,292.88 in this fund. This shows a growth of $3,000 in eight years, but of this sum $2,500 was transferred to the principal of this fund from the Bond Guarantee and Premium Redemption Account as a dividend. In other words, an increase in this fund of $2,500 is due to the careful handling of the funds of the Diocese, and only $500 is to be accredited to the normal channels of increase. That is to say, the fund has been almost totally disregarded for the past eight years, so far as offerings are concerned.

May we not therefore urge this fund upon the attention of the Diocese? It is manifestly well managed. Its object appeals to all church people. Its large possibilities ought to appeal to large-minded persons. Its practical business aspect ought to commend it to practical business men.

Moreover, the Canons of the Diocese expressly provide that "The Endowment Fund shall consist of such donations and contributions as shall be made thereto from private and public sources, together with the proceeds of a collection to be made annually in each parish and mission of this Diocese; and it is recommended by the Convention of this Diocese that the said annual collection be made on the morning of Whitsunday, or as soon thereafter as possible."

There would seem therefore to be every reason why the apparent lukewarmness in this matter should be replaced on this coming Whitsunday by such glowing zeal and enthusiasm as would bring this fund to dimensions proportionate to the dignity and growth of the Church in this Diocese of California.

EASTER RETURNS. Immediately after Easter certain statements of numbers receiving the Holy Communion in several near-by churches reached this office which induced the news editor to believe that a very large proportion of those recorded had actually been present. With this in mind postal-cards were sent out asking for the exact number of Communions made on Easter Day in all the parishes and missions of the Diocese of California. There was added the statement that any further items would be welcome. The response to this latter clause will be seen on the local pages, and the editor desires to express his appreciation of the promptness of the clergy in thus generally responding.

Reports came in from parishes and missions which covered 7,699 of the 10,370 communicants reported in December last. Of these 7,699 it is definitely stated that 5,867 Communions were made, or rather more than seventy-six per cent. After making all necessary allowances it would seem that this fact gives ground for renewed confidence in the growth of the Church, and is some evidence of the swinging of the pendulum back from the cycle of doubt to a returning cycle of growing faith. It is very interesting to note that thirteen parishes and missions report more Communions than they reported communicants in December, and ten of these are points where this growth could not naturally be explained by the presence of tourists.

SEVENTH MISSIONARY DISTRICT.

LOS ANGELES.

The new rector of Christ Church, Los Angeles, preached his inaugural sermon Sunday morning, May 7th. A somewhat remarkable gathering took place in the church rooms a few days before, the Bishop presiding, to bid farewell to the Rev. Dr. Dowling, now rector emeritus, and his assistant, the Rev. C. W. Naumann. Among those who addressed the meeting were the dean of the pro-cathedral (Dr. Wilkins), the pastor of the Independent Church of Christ (Dr. Thompson), Francis Murphy, whom Bishop Johnson introduced as "everybody's friend," the pastor emeritus of the First Congregational Church (Dr. Day), Rev. C. C. Pierce, Baptist, Rev. H. K. Walker, Presbyterian, and Rev. W. H. Rider, Methodist, pastors. A Chautauquan salute greeted the new rector, the Rev. Baker P. Lee, who introduced himself as "a High, a Low, and a Broad Churchman; because that means inclusive and not exclusive." The Order of Elks, of which the new rector is a member, presented him with a cluster of Easter lilies. Dr. Dowling's farewell to Christ Church was characteristic. "You don't know," he said, "how odd it seems to be a rector emeritus. I may now be called Father Dowling. I often wondered why they put the D.D. after my name. My divinity does n't need doctoring. It means 'dad.' I am the new rector's 'dad,' and I can exercise parental authority."

The Rev. Lawrence B. Ridgely and Mrs. Ridgely bade farewell to St. John's Parish and their many friends in Los Angeles on the eve of their departure for missionary work in China, at a well-attended reception in their parish house, on the evening of Easter Monday.

At the annual meeting of St. Paul's Parish the Very Rev. Dr. Wilkins stated that extensive improvements were planned for the pro-cathedral. The Vestrymen of St. Athanasius resolved to raise their rector's salary, and those of Epiphany to complete the church building. The members of St. Luke's Mission at Long Beach unanimously voted to form a parish and elected Messrs. J. W. Tucker and A. W. Swain, Wardens, E. T. Harnett, Secretary, and L. H. Smith, Treasurer.

SALT LAKE.

On Maundy Thursday there was consecrated at St. Mark's Cathedral, Salt Lake City, Utah, a magnificent eagle lecturn. The eagle is of bronze and the stem of brass. The late Colonel J. F. Woodman left a bequest of $500 to purchase the lecturn and place it in the cathedral to the memory of Mrs. Woodman. The inscription it bears is, "To the glory of God and in loving memory of Fannie Corwin Woodman. Died 1876. Easter, 1905." The lecturn was made by the Gorham Company, and is one of the finest on the Coast. Bishop Spalding, assisted by the dean, conducted the service of benediction.

OLYMPIA.

Easterday at St. Mark's, Seattle.—Easter Day marked an era in the history of St. Mark's Church, Rev. J. P. D. Llwyd, rector. Total number of communicants at the three celebrations in the morning were 605. The offering amounted to $3,600. The congregation at the 11 o'clock services numbered fifteen hundred persons, with more than five hundred unable to gain admission. The Easter offering of the Sunday-school amounted to over two hundred dollars, which is to be set aside as the nucleus of a fund for the securing of another assistant.

In his annual report the rector enumerates 66 persons confirmed during the year, 60 baptized, and a total communicant list of 1016 persons, of whom over 800 have actually made their communion sometime during the year.

THIRD ANNUAL CONFERENCE OF THE SEVENTH MISSIONARY DISTRICT—SALT LAKE CITY, MAY 4-7, 1905.

The Third Annual Conference of the Seventh Missionary District opened with the Celebration of the Holy Communion in St. Mark's Cathedral, Salt Lake City, May 4, 1905, at 10 A. M., the Rt. Rev. F. S. Spalding, Bishop of Salt Lake, being the celebrant. The Epistle was read by the Bishop of Sacramento, and the Gospel by the Bishop of California. The Rt. Rev. William Hall Moreland, Bishop of Sacramento, preached in his usual able manner from the text Isa. xxxii:2.

Immediately after service the delegates assembled in the Church and having been briefly welcomed by the Bishop of Salt Lake, organized for business. The roll call showed representations from the Diocese of California, and from the Missionary Jurisdictions of Salt Lake, Sacramento, and Boise. Visiting clergymen from Salt Lake and Colorado were accorded the privileges of the floor.

The Rev. L. C. Sanford, of California, was elected Recording Secretary, and the Revs. Messrs. L. C. Sanford, J. B. Eddie, and Mr. C. S. Stevenson were appointed a press committee. The Ven. J. A. Emery, District Secretary, then read the By-laws adopted at the last Conference, held in Los Angeles, after which a recess was taken.

Conference reassembled at 2 P. M. with Bishop Spalding in the chair. The general topic for the afternoon's discussion was "Work Among the Young." The subject was considered under two sub-heads: 1. The Value of Church Schools; 2. The Sunday School and its Problems. The appointed speaker to introduce the first topic, the Rev. W. A. Brewer, being absent, volunteer addresses were called for and an animated discussion ensued in which nearly all the delegates took part. So much time was occupied in this manner that it was necessary to confine the consideration of the Sunday School Problems to the appointed speakers, who ably presented their specific subjects as follows:

a The Scarcity of Well-Trained Teachers and its Remedy. Rev. E. Ruffin Jones, Pocatello, Idaho.

b Lessons and the Graded System. Rev. John H. Houghton of St. Mark's Church, Denver, Colo.

c Societies for Children, Junior Brotherhood, G. F. S., Daughters of the King, Babies Branch, etc. Rev. John H. Houghton, Denver, Colo.

d Missions in the Sunday School. The Ven. Archdeacon John A. Emery, San Francisco, Cal.

In the evening a reception for the delegates and church people, given by Bishop Spalding at the Bishop's House, was largely attended.

Friday, May 5.

The Holy Communion was celebrated in St. Mark's Cathedral at 7:30 A. M., after which the delegates were entertained at breakfast by the Principal and ladies of Rowland Hall. The visitors were privileged to attend Morning Prayer in the school room and to visit each department of this excellent and successful Church school for girls.

The Conference reassembled in the Cathedral at 10 A. M., with the Bishop of California in the chair. The subject of the morning was "Special Missionary Problems in the Seventh District." By consent forty-five minutes was allotted to each topic, twenty minutes being allowed the opening address, and the speakers in the debate which followed being limited to five minutes each. The absence of the Rev. J. W. Gresham of California, who had been expected to speak to the topic "Meeting the Apportionment," rendered a rearrangement of the program necessary, and the several subjects were presented as follows:

a. Meeting the Apportionment, by the Rev. N. B. W. Gallwey.

b. Methods of Developing Self Help, by the Ven. Maurice J. Bywater, Archdeacon of Colorado.

c The Relation of the Church to the Christian Denominations, by the Rev. J. W. Gunn of Colorado.

As the result of the discussion upon meeting the apportionment, it was agreed that the success of the apportionment method depended upon reaching the individual members of the parishes and missions, and a committee consisting of Dean Eddie, Dean Gallwey, and the Rev. E. Ruffin Jones was appointed to report to the Conference a method of apportioning to parishes and missions the diocesan apportionment which might be recommended to the several dioceses and jurisdictions within the District by the Conference.

Both in the appointed address and in the discussion which followed upon the topic, The Relation of the Church to the Christian Denominations, the necessity of charity and sympathy was strongly stressed.

A pause was made at noon to offer the customary prayers for the missionary work of the Church.

The Conference reassembled at 2 P. M. to discuss Woman's Place and Work in the Church, a large number of Churchwomen of the city, including members of the Woman's Auxiliary and the Daughters of the King, being present. The chairman read a letter from Bishop Keator regretting his inability to be present at the Conference, and also announced that illness necessitated the absence of Bishop Funsten. Bishop Moreland then addressed the Conference on the subject of Woman's Place and Work in the Home. The Bishop divided his subject into three parts: Woman's Place and Work (a) as a wife, (b) as a mother, and (c) as a of prayer. Bishop Funsten was to have spoken to the topic, Woman's Place and Work in the Church. He prefaced his remarks by stating that the woman's place in the home and in the church was essentially the same, and then spoke of her opportunity to influence along church lines as a wife, a mother, and an unwedded woman, and emphasized the power of prayer. Bishop Funsten was to have spoken to the topic, Woman's Place and Work in the Church Institution, School and Hospital, but in his absence the Very Rev. E. S. Hinks, Dean of St. Michael's Cathedral, Boise City, forcibly presented the opportunities for good which awaited the Christian woman in the church institutions.

A mass meeting for men was held in St. Paul's Church in the evening. While the church was not filled, a representative gathering of interested men was present. Evening Prayer was said, and an address on the Brotherhood of St. Andrew was delivered by the Hon. M. L. Ritchie, of Salt Lake City, and several local Brotherhood men, as well as the Delegates to the Conference, shared in the succeeding discussion.

Saturday, May 6.

The Holy Communion was celebrated in St. Paul's Church at 7:30 A. M. The last session of the Conference was held in the Cathedral at 10 A. M. and was devoted entirely to business, the Bishop of Sacramento presiding. The Ven. J. A. Emery, District Secretary, presented his annual report, and suggested that the question of a paid Secretary for the Seventh District be referred to the next Conference. On motion it was unanimously resolved that the recommendation of the Secretary be so referred; that the desirability of a permanent paid Secretary of the District be earnestly urged upon the several dioceses and jurisdictions within the District in such a manner that the delegates to the next Conference may be prepared to take some positive action.

Mr. Norton of Los Angeles was re-elected Treasurer of the Conference. The Committee on the Missionary Apportionment reported for recommendation to the several dioceses and jurisdictions a plan for apportioning the Diocesan Missionary Apportionment to the parishes and missions, the plan being substantially that in vogue in the Diocese of California. The report was unanaimously adopted.

It was unanimously resolved to recommend the Pacific Churchman to the interest and support of the clergy of this District.

It was resolved to amend the By-laws to read: That the time, place, and program of the Conference, if not otherwise determined, be referred to the Executive Committee.

The Bishop of California, the Rev. Harry Hudson, of Tacoma, and the Hon. M. L. Ritchie, of Salt Lake City, were elected members of the Executive Committee. Several resolutions of thanks and of sympathy were passed and after prayers for Missions and the singing of Veni Creator Spiritus, the Conference adjourned.

On Sunday, May 7th, the Bishop of California preached at the Cathedral and the Bishop of Sacramento preached at St. Paul's Church. The meeting of the Sunday Schools at the Cathedral in the afternoon was of unusual interest. The addresses were made by Dean Hinks, of Boise, the Rev. M. J. Hersey, Missionary to the Indians on the Uintah Reservation, and the Rev. J. H. Houghton, of St. Mark's Church, Denver. All three were most happy in holding the attention and interest of the children, the last speaker especially showing a talent for talking to the young as rare as it is desirable.

At the close of this service the clergy made a pilgrimage to the grave of Bishop Leonard, and after the Bishop of California had offered the All Saints' Day and other appropriate collects, each laid a flower upon the grave of the lamented Bishop.

A remarkable meeting was held in the evening in the Salt Lake Theater. The main body of the theater and the first gallery was completely filled by the congregation. At eight o'clock the Bishops and Clergy, preceded by the united church choirs of the city, singing the 249th hymn, entered and took seats upon the stage. Shortened Evening Prayer was said, and addresses unusual for their scope and power were delivered by the Bishops of California, Sacramento, and Salt Lake, taking for their subjects respectively, the heritage, the faith, and the mission of the Episcopal Church in the United States. The service lasted nearly two hours, but the attention and interest of the audience never flagged.

This account cannot be closed without a reference to the bountiful hospitality of the Salt Lake people. Lunches were served daily in the Guild Hall of the Cathedral, and besides the breakfast at Rowland Hall, already mentioned, breakfast was served on Saturday morning in the Guild Hall of St. Paul's Church. In addition to the reception at the Bishop's House, Mrs. Emery-Holmes threw open her beautiful residence, formerly the home of Brigham Young's favorite (and seventeenth) wife, on Friday afternoon to the delegates. Drives, automobile rides, and other attentions, enabled the visitors to see all the points of interest in this unique city of the West.

While this Conference was not so largely attended by diocesan delegations as previous ones, the discussions were conducted upon a high plane which marks it in importance and spirituality as second to none.

CONVOCATION OF SAN FRANCISCO.

The regular spring meeting was held in the Church of St. John the Evangelist on Monday, May 1st, and proved very successful and interesting, in spite of an unexpected rainstorm.

There were three sessions, at 11 A. M., 3 P. M. and 7:45 P. M.

At 11 A. M. there was a celebration of the Holy Communion, with Dean Sanford as celebrant, the Rev. W. N. Guthrie as Gospeller. The preacher was the Rev. W. N. Guthrie, who took for his text Heb. xi:6: "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." The sermon was an able, philosophical discussion of the basis of religion.

At the close of the services a most bountiful luncheon was served by the ladies of St. John's Church.

The afternoon session began at 3 P. M. and was opened with devotions by the Dean. Following this came a Round Table Conference under the leadership of the Chairman of the Sunday School Commission. A considerable variety of topics were discussed freely by almost all present and a very lively time was had for the full two hours' session. The sentiment of the meeting briefly expressed seemed to be as follows:

a That the Prayer Book and Church Hymnal should generally be used in preference to Sunday School service and hymn books.

b That children should be graded so far as possible according to their status in the public school.

c. That the success of the teacher's meeting depended on the leader.

d That prizes, excursions and picnics were not in general desirable: prizes for lessons never to be given; excursions and picnics to depend on circumstances, but always if used at all to be free to the children.

e That one means of educating the children in giving was in freeing the Sunday School from the necessity of self-support, so giving opportunity for the children to learn to give.

f As to increasing staff of teachers the responsibility was naturally thrust back to the rectors.

After this discussion and as expressing certain phases of it the following resolution was adopted:

Resolved, That it is the sentiment of this meeting that a Field Secretary for Sunday Schools would be eminently desirable, and that we pledge ourselves to help in any way, especially financially, to support the Bishop and Sunday School Commission in this matter.

The weather being very inclement the ladies of the Parish invited the Clergy present and as many more as possible to remain for the evening meal.

The evening session at 7:45 was opened with Prayers by the Dean.

Throughout the day the Bishop and twenty-four Clergy were present, with lay representatives from nine parishes and missions.

The features of the evening session, in addition to the routine business, were the adoption of the revised by-laws as duly reported by the committee, the adoption of a resolution deprecating the removal of the City and County Hospital from its present site to the less accessible and less healthful Almshouse site, the presentation by the Bishop of a plan for Diocesan Church Extension, the further discussion of apportioning the apportionment to the individual, and the presentation of the needs and opportunities of the Mission in South San Francisco.

Under the revised by-laws the Executive Committee was elected to consist of the Dean, the Secretary and the Rev. David Evans.

The Bishop's proposed plan is of what he called "deputation work." The idea being to have series of services arranged for in those places where the Church is not as yet represented, these services to be conducted by three or four clergymen going together; these services to be followed up as opportunity may offer by the Archdeacon or a Sunday School Field Secretary and the groups of people thus developed to be encouraged to the organization of a mission or at least a Sunday School if practicable. This whole matter was referred to a committee consisting of Dean Sanford, Rev. D. O. Kelley and Archdeacon Emery, this committee to have power to act.

After a very cordial vote of thanks the Convocation closed a most satisfactory session.

THE CONSECRATION OF THE NEW BISHOP OF HARRISBURG.

The consecration of the Rev. James Henry Darlington, D.D., Ph.D., to be Bishop of the newly-made Diocese of Harrisburg, Pa., was an event which excited the most widespread interest in the city of Brooklyn, N. Y., where Dr. Darlington has worked more than twenty years in Christ Church Parish, first as assistant and afterwards as rector. The ceremony took place in Christ Church; more than two hundred clergy and six bishops being in line in the procession. In the sermon by the Rt. Rev. Henry C. Potter, Bishop of New York, the preacher, addressing Dr. Darlington said:

"It is a great succession, my brother, in which you take your place to-day, and I may tell the flock that is soon to be yours that not unworthily have you been trained for it. Beginning your ministry as the assistant of a man of singular genius, and of altogether unique consecration and spiritual enthusiasm—I mean Lucius Whiting Bancroft, for some time rector of Christ Church, Brooklyn—you became, immediately thereafter, the fellow worker of that most interesting and picturesque missionary—for such, indeed, he was—A. H. Partridge, who, when you came here as his assistant, was rector of this parish. That, unless I am mistaken, was nearly a quarter of a century ago; and here, though often bidden elsewhere, you have wrought for your Master ever since. It is this note in the services of this day which has in it an element of pre-eminent pathos; for ties so sacred, and so long enduring are not, my brother, easy to break, and what it costs your people to surrender you to the church's larger work and higher ministry, only you and they can know."

In the office of consecration the Presiding Bishop was the Right Rev. Ozi William Whitaker, of Pennsylvania. With him as co-consecrators were Bishops Cortlandt Whitehead, of Pittsburg, and Ethelbert Talbot, of Central Pennsylvania.

The presiding Bishops were George Franklin Seymour, of Springfield, Ill., and Frederick Burgess, of Long Island. As attending Presbyters there were present the Rev. Frank M. Clendenin, rector of St. Peter's Church, Westchester, N. Y., and Rev. Arthur Wilson Wilde, a brother-in-law of the Bishop-elect, and rector of Trinity Church, Coatesville, Pa.

Dr. Darlington's activity on behalf of all matters in Brooklyn affecting the public good had won for him hosts of friends of every class and religious denomination, and he has received many tokens of esteem and affection, both for his own use and for the new Diocese. From the congregation came a set of silver for Mrs. Darlington and a large Bible for the Bishop. The Diocese of Harrisburg, Pa., includes twenty-two of the thirty-six parishes heretofore in the Diocese of Central Pennsylvania, Bishop Talbot's, and was constituted by the ratification of the General Convention last year, Dr. Darlington being chosen for its first Bishop at the primary convention held in St. James', Lancaster, November 29, 1904.

THE LATE BISHOP WATSON.

The Rt. Rev. Alfred Augustus Watson, who passed away on Good Friday, at the age of eighty-seven, having just completed his twenty-first year as first Bishop of East Carolina, had labored for sixty-one years as a faithful pastor in the same region, including one year in the military hospital at Goldsboro, as chaplain to the Second North Carolina Regiment of the Confederate Army. Bishop Watson started in life as a lawyer, being licensed to practice in 1841, but going soon after to North Carolina, he became a member of the household of the late Josiah Collins, Esq., was baptized and confirmed by Bishop Ives, and not long after entered the General Theological Seminary, remaining there for a short time as student. Having been ordained deacon, his first charge was Grace Church, Plymouth, N. C. In 1858 he accepted a call to Newbern. In 1864 he became rector of St. James, Wilmington, and in 1884 he was unanimously chosen for the bishopric of the new Diocese of East Carolina. A stroke of paralysis having incapacitated the late Bishop for the active duties of his office, the Rt. Rev. Dr. Strange was last year made Bishop-Coadjutor. The burial office for the late Bishop was held in St. James' Church, Wilmington, N. C., on Easter Tuesday, the Bishops of South Carolina and North Carolina, with Bishop Strange, officiating. A great assembly was present at the grave in Oakdale Cemetery, and joined in singing the numerous hymns with which the service was enriched.

ASCENSION DAY.

Any scheme of doctrine which fails to recognize our Lord's ascension into heaven as the crowning fact of His earthly life could have but little value, and no claim to completeness. It is to this that Christmas and Good Friday and Easter Day lead up; and it is this alone which makes Whitsunday, and the outpouring of the Spirit, and the existence of the Christian Church possible.

Next, then, in importance to these great feasts, and next to them in loving remembrance and glad commemoration of Christian folk should stand the Feast of the Ascension.

But what are the facts? What proportion of church people, even of communicants, make anything of the day, or even remember that it has come until it has gone, and on the Sunday after a sermon is preached in the effort to celebrate an event, and to inculcate a doctrine which was largely forgotten on the day itself?

To be sure, the festival comes upon a week-day, and we are a bustling people and the world a busy place; but for that very reason we need this feast. It would help us wonderfully in doing our work and bearing our burdens to stand for an hour that day among the wondering disciples on Olivet, and look at that departing Form, and see those hands outstretched to bless the world, and realize "that we have a great High Priest that is passed into the heavens, Jesus, the Son of God."

Yes, Ascension Day will be largely ignored. There will be altars without sacrifice and churches without prayer; and where prayer and sacrifice are offered what a mere handful will leave the business of Jerusalem and "go out as far as to Bethany" with the departing Christ. Where lies the responsibility for this neglect—this failure to recognize the claim and the beauty of a day so filled with holy and heavenly influences? Not altogether with the laity. We of the clergy could and ought to do much more to put the Feast of the Ascension in its proper place before our people and to urge its fitting observance.

It is encouraging to note that efforts in this direction are being made, especially with a view to teaching our children to honor and love the day.—From the North Dakota Sheaf.

In connection with the "effort" spoken of above, a set of six cards of different design and a S. S. service for Ascension Day have been published by the wife of the Bishop of Duluth. One of the cards is suitable for a pastor to send to his people as a reminder of the day; it bears an invitation to the Holy Communion. The others are for distribution at S. S. services and for general use. A circular will be sent to any who desires one upon application to Mrs. J. D. Morrison, Bishop's House, Duluth, Minn.

WEDDING HYMN.

This hymn was written by the Rev. David Evans, Rector of Grace Church, San Francisco, and sung as a Processional to the strains of Lohengrin at his own marriage, on Wednesday, April 26, 1905.

Father of all, for love's dear gift,
Of all Thine other gifts the crown,
Our festal hymn we now uplift,
And celebrate Thy high renown.

Chorus.
Father all glorious, go Thou before,
Son all victorious, go Thou before.

And as in Eden's happy bower,
And as at Cana's wedding feast,
Vouchsafe to bless this bridal hour,
Join Thou these hands, O Great High Priest.

Keep Thou these hearts united,
In deathless love allied,
And seal the troth here plighted
Of bridegroom and of bride.

YOUR PLANS FOR SUMMER.

The Summer Conferences at Richfield Springs are held to deepen the spiritual life and increase the missionary zeal of Church Workers. The dates selected are those when most people have their annual vacations, and the place is one of the most delightful to be found in which to take such vacations. The speakers and preachers include some of the best known men and women in the Church. A reduced railroad rate from all points has been secured, and rates for board and rooms are quite reasonable. The place is not a fashionable one, in the sense that expensive dress is required. There are many forms of entertainment, and a member of the baseball team of Trinity College will be there to see that something in the way of diversion goes on each afternoon. There will be instruction for Sunday School superintendents and teachers, and several courses in music, especially for those who cannot read music. Volunteer choristers are wanted. It is especially desirable that all parishes be represented, and if possible by some persons who can, upon their return in September, tell those of us who may not be able to go something of all they saw and heard. The Conferences are as follows:

Woman's Missionary Conference, July 20th to 30th.
Seabury Conference for Men, July 30th to August 6th.
Church Workers' Conference, August 8th to 20th.
Sunday School Conference, August 20th to 27th.
Summer School of Church Singing, July 20th to August 20th.

These Conferences are in charge of the Seabury Society of New York, the aim of which is to bring men to a higher conception of their duty to missions. Bishops Doane, Greer, Darlington, Coleman, Brewster, Burgess, Lines, and McVickar have written letters approving the plan of holding and attending these Conferences, and the Rev. Dr. Lloyd of the Board of Missions, who is one of the speakers, feels keenly the need of such meetings to help the general missionary work of the Church. The Governor of New York, who is a vestryman of his home parish in Olean, is to be present one day and speak, and the Governor of Maryland comes to speak on the present and future of the colored man.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

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A PASTORAL LETTER.

(Diocese of California.)

My Dear Brethren of the Clergy and Laity:

The proverbial generosity of our own California always shows itself if, as we say, "our people are reached in the right way." But it must be in the right way. That happy method is by no means always easy to divine. Indeed, wrong methods occur more readily than the right one. Scolding, dunning, satirizing, criticising, hammering in appeals, or anything of the sort, obviously fail in reaching power. Merely sentimental considerations touch only the few. Professionalism in money-raising only repels. Indiscriminate appeals bewilder and raise queries, and a good deal of routine subscription is submitted to philosophically as a sort of business or social or charitable or ecclesiastical tax that cannot well be avoided, but draws rather on the strings of the purse than of the heart.

And yet the giver God loves is the cheerful, not the grudging, or "of necessity," giver; and California's generosity at its best shows just that. Instances might be multiplied with scale both colossal, and like the cup of water, well known and comparatively unknown, from the giving of a university, which became the very sustaining cheer of two lives, to the "open house" of the early hospitable Spanish rancho for the humblest wayfarer "below the salt."

In church-giving at least two right ways of reaching generosity seem to have well approved themselves: first, through the heart, and, second, through the conscience.

1. Seldom does anything that really touches the heart long go begging. Whether the appeal comes from the "next block," or the remotest missionary field, if it strikes our sympathy aright it is apt to draw freely on the pocket. "Getting up a purse" is a spontaneous act in the presence of real need or distress. The average man or woman wishes at once to have a share in it. Church coffers, as things go, have to depend upon this method not a little. And so the reports of what is needed have to be constantly kept before the mind—the needs and opportunities of the parish, the diocese, the missionary field at large. All this makes its impression and produces response in the offering or the subscription. That is well, and we could not do without it. But there is a still better way. That is,

2. To reach generosity through the conscience. If I may repeat a homely illustration I have used before, anything which draws us from the outside, any object which merely awakens our sympathy, is like the pump process—it draws out our gifts by a sort of suction power on the pocket-book. And anything that can really touch your hearts holds the handle of this pump, even though only the cup measure of cold water spouts out of it to some thirsting one. But to touch generosity through the conscience is to tap the sweet, copious water of a running spring. The bubbling spring process is that better way. Your giving, then, comes up out of the hidden depths of your religion. It keeps a smooth, clear, lasting evenness, overflowing continuously out in channels of refreshment everywhere. It has none of the jar or the jerkiness of the pump. Its hidden force is conscience. But why and how? The water of this spring comes up because it is seeking its own level. And giving by conscience is only true religion seeking its own level. "All things come of Thee, and of Thine own have we given Thee" is its maxim. All we have is from God, and conscience is the force constantly impelling us to give back to God some regular proportion of what he has given us. Conscience tells us that our own religion, to be genuine, to be kept fresh for quaffing, for its own salutariness, really needs to give the regular running stream out from our income more than any object in the world may happen to need the money so given. Objects that come to us are simply so many channels to carry off the outflow of the freshening spring. Otherwise there is stagnation. In other words, it is primarily a question of dealing with one's own income and not with appeals. My income is so much, or approximately so much, or so little. What is the percentage I ought to return to God, and where shall I give it? These are the blunt, direct, auditor-like queries of a live conscience. This is God's truest way of making us generous. This fixes a habit of giving which is constant and satisfying. This vitalizes our religion, and it is astonishing how really and abundantly it provides us with resource for all legitimate objects. This self-proportionment furnishes the sound deposit upon which all our apportionments can be cheerfully drawn. Some extended tests of it with congregations warrant these statements. And a little experience with it will show that there is "conscience money" of the noblest kind, of a far different sort from the restitution acts commonly associated

WHY NOT NOW?

The General Clergy Relief Fund needs an income of $200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of the Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Church men and women to give such funds to be called by their names.

Why not make yourself happy and others grateful by doing some of the good things now you are planning to have your executors do?

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

THE GENERAL CLERGY RELIEF FUND, THE CHURCH HOUSE, Twelfth and Walnut streets, Philadelphia, Pa.

with that term. May the good Lord from Whom all blessings flow animate the whole diocese—the clergy themselves to the fore in it—to rise to this high plane of restitution to Him of praise by our lives and by our offerings, as well as by our lips.

Yours very faithfully,
WILLIAM F. NICHOLS.

PERSONALS.

The Bishop, the Archdeacon, the Dean of the San Jose Convocation, and the Rev. C. T. Walkley will make a missionary pilgrimage through Monterey County and parts adjacent in the week beginning May 14th. We hope to hear more of this.

The Rev. Chas. Hitchcock has been elected Rector of St. Paul's Church, San Rafael.

The Rev. A. W. Kierulff will sever his connection with the Hitchcock Military Academy at the end of the present term. During the summer Mr. Kierulff will be able to take temporary Sunday duty.

The Rev. Clifton Macon, Rector of Trinity Church, Oakland, starts May 23d on a two months' vacation, going with his wife to visit his old Virginia home.

The Rev. Cecil M. Marrack and the Rev. W. R. Hodgkin were advanced to the priesthood on Sunday, May 14th, in St. Mark's Church, Berkeley. A full account of the service will appear in our next issue.

Mr. Marrack has been appointed Curate of St. Luke's Church, San Francisco, to fill the place made vacant by the resignation of the Rev. W. E. Hayes, who has been elected Rector of the new parish of All Saints, San Francisco. Of this more will appear in next issue.

The Rev. Chas. H. McLane died in Providence, R. I., April 25th, and the funeral service was conducted in All Saints' Church of that city on April 28th.

The Rev. Herbert Parrish has gone to England to remain a year in further study.

The Rev. W. T. Renison, sometime Rector of St. John's Church, Globe, Arizona, has been appointed Curate of St. Paul's Church, San Francisco, Rev. W. M. Reilly, Rector. Mr. Renison has accepted the appointment.

The Rev. C. T. Walkley conducted an open-air service at 5 p. m. on Sunday, May 7th, in front of the City Hall in Oakland, attracting and holding an audience of about 150 men from those on the streets.

ST. LUKE'S HOSPITAL.

The graduating exercises of the School for Nurses in St. Luke's Hospital, San Francisco, were held on the evening of April 27th at St. John's Church with religious exercises. Twenty-one nurses graduated.

The Rt. Rev. W. F. Nichols, D.D., Bishop of California addressed the members of the class, after which they met at the communion rail and repeated the Florence Nightingale pledge in unison after the Bishop, as follows:—

"I solemly pledge myself before God and in the presence of this assembly to pass my life in purity and to practice my profession faithfully. I will abstain from whatever is deleterious and mischievous, and will not take or knowingly administer any harmful drug.

"I will do all in my power to maintain and elevate the standard of my profession, and will hold in confidence all personal matters committed to my keeping and all family affairs coming to my knowledge in the practice of my calling.

"With loyalty will I endeavor to aid the physician in his work and devote myself to the welfare of those committed to my care."

The choir of St. John's Church rendered very acceptable music during the service. The exercises were followed by a reception from 9 to 11 p. m. in the Guild Hall for the nurses and their friends, at which all listened to a very entertaining address by the Vice-President of the Hospital, Mr. A. N. Drown.

The diplomas were next presented by Bishop W. F. Nichols, assisted by Ven. Archdeacon Emery, after which Dr. C. G. Kenyon, chief of staff, presented the badges.

The following young ladies graduated: Elise Caroline Borchers, Adeline E. Frisbee, Ida Clare Tautphaus, Susie Scheepfer, Clara Louise Tupman, Bessie Louise Kellogg, Olive Smith, Bettie Parsons, Ella Wood, Sibylla Hadwen, Helen Wood, Ethel Bushnell, Ada G. Hammond, Eva E. Fessant, Mary Laura McGowan, Emma C. Wagner, Frances Edwards, Margaret Crawford, Laura D. McDermott, Edna Boling, Edith H. Myers.

JAPANESE CHURCH MISSION.

On the evening of Friday, April 28th, at the Japanese Mission, 1304 Post Street, a most interesting service took place when seven Japanese young men received the "Laying on of Hands" in the Rite of Confirmation; three others were baptized, and two received as catechumens.

The Bishop in his address, which was interpreted by the Rev. M. Saito, spoke of being present at the launching of a Japanese battleship. Attached to the prow of the vessel by a blue ribbon was a cage which contained two doves, and as the vessel slipped into the water the cage opened and the doves flew out. What significance this had to the Japanese the Bishop did not know. He then told of how the Holy Spirit, in the form of a dove, descended upon our Lord at his baptism, and how those who had just been baptized and confirmed had received this spirit to be their guide and strengthener through life. The Church was Christ's ship, which nineteen hundred years ago He had launched on the waves of this troublesome world. He had promised that the gates of hell should not prevail against it, and at the helm He placed His Holy Spirit. During all these centuries the enemy has buffeted and tried to overwhelm it, but never did it ride the waves more strongly than to-day, and if we abide in it and in Him we shall safely reach the "Haven where we would be." The deep attention given to the Bishop's words showed the strong impression they made.

A young Japanese lately came from Japan. His steamer put into Seattle, and finding that he was not to leave the port until the morning of Easter Sunday, and that if he waited for it he must lose his Easter Communion, paid the $20 or more required to come by train, reached this city late on Saturday night, and was up at the mission early on Easter morning. I think few knelt at the altar that day with a brighter faith than his. It should be well for all of us to ask ourselves this question: Would we have done as this young man did under similar circumstances?

M. L. PATERSON,
Japanese Missionary.

Bad grocer confesses his badness by selling bad lamp-chimneys.

MACBETH.

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

THE CATHOLIC CLUB.

On Thursday evening, May 4th, a meeting of the Catholic Club was held at the Occidental Hotel. Mr. Austin Lewis, well known in San Francisco and Oakland as a prominent leader of the Socialist movement, spoke eloquently and most instructively. His subject was "The Economic Basis of the Tractarian Movement." He was listened to with great interest, his presentation of the subject being from an entirely new standpoint.

A splendid work is being done by the club among the laymen of the city, tending as it does to developing research on their part and a broader and more Catholic view of the historic church. Its roll of membership includes the names of many of our prominent and influential churchmen.

CONSECRATION SERVICE FOR THE CHAPEL OF ST. DOROTHY'S REST.

The chapel at St. Dorothy's Rest at Camp Meeker is to be consecrated May 31st. Bishop Moreland is to be the preacher and Bishop Nichols the consecrator. A special train is to be run for the occasion. The boat leaves the North Shore ferry slip for Sausalito at 9:10 a. m., returning late in the afternoon. Round-trip fare, three dollars. Luncheon will be served at the Rest. All persons intending to be present kindly notify Rev. J. O. Lincoln, Box 87, San Mateo, so that ample accommodations may be provided.

MISSIONARY COMMENT

SEVENTH DISTRICT MISSIONARY CONFERENCE

The third annual conference of the Seventh Missionary District, which was held at Salt Lake City May 4th-7th, established two records over the preceding years. One was for the lowest point yet reached in both the number of delegates attending and the number of Dioceses and Jurisdictions represented; and the other was for the highest point yet attained in spiritual tone, constructiveness, and sincerity. The representation was from one Diocese—California—and two Missionary Jurisdictions—Sacramento and Boise—besides Salt Lake. The total number of delegates outside of Salt Lake who were in attendance did not reach a dozen, while the Bishops numbered two. The Jurisdiction of Salt Lake was strongly represented, owing, doubtless, to the fact that their Annual Convocation met the day before the Conference; otherwise so widely representative an attendance would not have been possible. We earnestly and sincerely hope that this record for small attendance and representation will never be broken. When the Conference was held in Los Angeles last year emphatic utterances were made as to the importance of having strong delegations elected from every Diocese and Missionary Jurisdiction, and the duty of those who were elected to attend or provide substitutes.

But let us turn to the consideration of the other record established—and here may we hope that each succeeding year will transcend that which was experienced at Salt Lake City. While the company was small as each session assembled, yet the distinct impression was as of a body of men who were in earnest and who were ready and anxious to learn and to help in the solution of the problems under discussion. We cannot recall a pessimistic utterance throughout the whole Conference. The expression of opinion was frank almost to bluntness, yet always given and received kindly. There was no single instance of a speaker boring his hearers, and very few were the words spoken that were not to the point and helpful.

As we have stated, the Conference was essentially constructive, and it was far more than well worth all the time and expense expended in getting there, to be present where sincere men were gathered to earnestly try to help the Church in solving the problems of our Seventh Missionary District.

INDIVIDUAL APPORTIONMENT ENDORSED.

One of the most practical discussions of the Conference was on the topic "How to raise the apportionment." After the introductory address, the subject was taken up quickly by one and another relating their experiences and methods. It was most inspiring to hear missionaries from struggling missions with sometimes as few as three or four communicants, tell how cheerfully they took up the burden of paying their share. One such related how his Bishop asked him to raise ten dollars from his mission—which had three communicants—and he replied, "We would be ashamed to send so small an amount," and they sent in thirty dollars. Another missionary to the Indians told how he paid up their full apportionment. The reasonableness of the plea in the opening address for the apportioning of the apportionment to the individual was apparent by the unanimous way in which it was endorsed by succeeding speakers and finally by a vote of the Conference, the details of which action are noted in our account of the Conference on another page.

THE NEED OF MEN.

One fact impressed itself very strongly during the Conference—*the need of men.* Every one who left Salt Lake City did so with an overwhelming enthusiasm and admiration for Bishop Spalding and his splendid band of fellow-workers, who are facing one of the hardest missionary problems in the country. But what seemed to us a harder problem still was the task of securing men for the waiting fields. This subject was brought before the Conference by Bishop Spalding, who told how he had written to the Eastern divinity schools asking for men, but the reply was universal—"none to go out West." The impression given by the replies was, that to go out West was to bury one's self and to handicap preferment or advancement in the Church. That the spirit of self-seeking and self-aggrandizement should exist in the ministers of the Gospel of Jesus Christ is sad, but that it should openly be expressed and be the motive for refusing a call to a needy field is deplorable. If such a spirit prevails to any extent we may well raise the question of motives for entering the Christian ministry. It is true that the precedent for such a spirit started in the Apostolic band when they strove on more than one occasion "which of them should be the greatest." It is also true that no teaching of Jesus Christ is more clear or rebuke more severe than in the dealing with those evincing the spirit of self-advancement. "Whosoever will be great among you shall be your minister: and whosoever of you will be the chiefest, shall be servant of all." We would refrain from raising any questions about motives for the ministry, were it not that on more occasions than the incident cited at the Conference information has come to us—and not second-hand—where calls to the West were refused by men because they thought their "advancement" in the Church would be hindered, or because they were advised by "prominent Eastern clergymen" not to bury themselves in the West. All we can say is: May God forgive those "prominent Eastern clergymen" and grant them more of the spirit of the Master they profess to follow; may God sift from the ministry of His Church the spirit of self-seeking for "advancement"; and may God save the West from any who consider the call of Church "advancement" above the call of God to needy places. We speak strongly because we feel strongly. Bishop Spalding told the Conference of a movement in New York among the younger clergy to induce the rectors of large parishes to lend some of their curates to the West for one or two years, guaranteeing them their position again, unless they decide to stay in the West. The information was not quite full enough to warrant us in commenting definitely upon it. If it is frankly a proposition to ask the West to help develop some of the young clergy for the East by giving them some Western breadth of view and experience, then we will gladly share all we have here to help the Church in the East. But if it is a proposition to try and bribe, as it were, young men to go out to the West, where they are needed, by holding on to a string made fast in New York and the bridges behind kept intact—then we don't think we want that kind of men. One of the essential things necessary for Western work is the manly courage that will burn the bridges behind and leave all to follow Christ into the West—far and needy but glorious in opportunity. However, we refrain from criticism until we get more of the facts.

DIOCESAN NEWS.

Cathedral Mission of the Good Samaritan.—Rev. J. P. Turner, Priest in charge.—On Good Friday evening Stainer's "Crucifixion" was rendered by the choir, augmented for the occasion and under the leadership of Mr. W. H. Holt. On Easter Monday the choir rendered the music at the celebration of the Holy Communion at Cypress Lawn Cemetery, when the Bishop was the preacher.

The Easter offerings amounted to $130.

The annual meeting of the Day Nursery was held on Friday, May 12th.

Alameda.—Christ Church.—Rev. W. N. Guthrie, Rector.—On Wednesday in Holy Week twenty-three were confirmed. Eighty-five persons received the Holy Communion on Maundy Thursday, and three times that number on Easter.

Great doings were planned for an outdoor May Day fete, but for once our California climate disappointed us and heavy rains upset the plans.

The Bishop of Alaska addressed the Sunday-school on April 16th. The primary department gave him $25.

Alameda.—West End Mission of Christ Church.—Rev. W. N. Guthrie, Rector. Though very little has been known on the outside of the West End Mission of Christ Church, yet the work has been going on quietly for very nearly a year. On July 17th of last year the Sunday-school held its first session in the kindergarten rooms on Seventh Street under the supervision of Rev. F. U. Bugbee, the Rector's assistant at Christ Church.

The following week nine gentlemen of the West End met together and organized into a board of trustees. Several plans were discussed, all with the view of raising money to go towards acquiring a lot and eventually the erection of a suitable mission building.

The first plan to go into effect was a course of entertainments,—a concert by the choir of Christ Church and two stereopticon lectures by Rev. W. N. Guthrie,—the proceeds of these three evenings, together with the several monthly pledges raised by the Trustees having started the "building fund."

Much interest and enthusiasm has been shown, and the ladies, not wishing to be outdone by the men, formed themselves into a guild, meeting with the trustees once a month for discussions.

Regular church services were desired, and January 8, 1905, was set aside for the first Sunday evening service. This was a rainy night, but the attendance was good. These services have been held nearly every other Sunday with an increased attendance. During Lent a special service has been held every Thursday afternoon.

Several informal socials have been given to the young people by the trustees and the ladies of the Guild, with a view of organizing a choir association. Since then several practices have been held, and the choir has assisted at each church service. With the beginning of the services, it was found necessary to have hymnals and prayer-books and also hymnals for use of the choir. These have been purchased by the Guild and the Choir Association.

The ladies of the Guild made preparations for a series of luncheons and dinners to be given for two days—March 1st and 2d. This undertaking was very well patronized, bringing together residents from all parts of Alameda. Only those closely connected with the mission knew what self-sacrificing work had been done to clear the ninety-odd dollars which were put aside to increase the general fund.

Rev. W. N. Guthrie of Christ Church planned for a week of evening addresses to be held during Lent at the West End under the auspices of the mission. He delivered a series of addresses on "What Is Religion and What It Will Do for Us if We Understand and Use It Rightly Together." The attendance was small, but appreciative.

The Choir Association, under the leadership of the president, Mrs. E. B. Lovejoy, is arranging to give a cantata entitled the "Queen of the Flowers." This is to be given on two evenings, the 18th and 19th of May. A great deal of hard work is being done by those who have it in hand, and they deserve every encouragement. The proceeds will all go to the great end, the "building fund." A lot on Railroad Avenue and Sixth Street has already been decided upon, and the first payment will be made as soon as final arrangements have been completed. This lot is in the best location in the West End, on the broad, well-paved Railroad Avenue, from which within the past six months the track has been removed. It will either be of the size 51 x 105 or an L-shaped property 50 x 105 and 30 x 130. Members of the board of trustees are as follows: Messrs. Smith, Nield, Hawkes, Mehrtens, Dennis, Bate, Fisher, and Ridley.

The Ladies' Guild has the following officers: Mrs. N. C. Hawkes, president; Miss Gray, vice-president; Miss Bullock, secretary; Mrs. A. E. Ridley, treasurer.

There was held at the mission an Easter service at 4 p. m., about forty, young and old, being present. The decorations of lilies and syringa were elaborate, part of the kindergarten room being turned into a veritable chancel, with altar-rail effect. The Easter collections amounted to $16.50.

South Berkeley. — St. Matthew's Church.—Rev. R. Renison, Vicar.—The number of persons who partook of the Holy Communion in St. Matthew's on Easter Day was ninety-two. This is certainly a very large percentage, since the entire number of communicants in the mission is only one hundred at present. This mission is practically self-supporting, as it receives no help whatever from the Mission Board and the Vicar receives no aid beyond what the people provide. There is a good deal of vitality in this growing church community, and it is hoped that the financial possibility of the mission may be sufficiently developed in the near future to justify us in seeking admission to parish organization. We have a good, strong Guild, and a junior order of Daughters of the King has been lately organized with a membership of thirteen girls, most of whom have been confirmed at the recent confirmation held on April 2d. A boys' club will be organized in a few days, and then our equipment will be complete. Sixteen new candidates have already expressed their desire to be confirmed at the next confirmation, which we hope will be held in September next.

Fowler—St. Michael's Mission.—Rev. Geo. Robinson, in charge. During Lent only one service was held on week days, but this was fairly well attended, and a collection was made at each service for general missions, producing nearly four dollars. On Good Friday morning there was a good congregation and a short service was held every day in Holy Week, with a celebration of Maundy Thursday. Thus a well-spent Lent led up to a bright and happy Easter. On Easter Day the congregation numbered about seventy, and there were thirty-three communicants. The collection amounted to more than thirty-three dollars. The church was beautifully decorated with Easter lilies in the vases behind the altar and a profusion of calla lilies, roses, and palms in every part of the church. A very good white dossal was presented to the church by the Woman's Auxiliary of San Francisco and used for the first time on Easter Sunday, which added much to the brightness and dignity of the altar.

Gilroy.—St. Stephen's Mission.—Rev. F. G. Williams, Missionary.—A very large proportion of the communicants received on Easter Day, and the offering of $113 was the largest ever made in the mission.

Hanford.—Church of Our Saviour.—Rev. D. M. Brookman, Rector.—An offering of $356 was asked, to meet one half of the debt on the parish house. Rather to the surprise of all concerned the offering actually was $361. This was a natural result of large attendance through Holy Week, as well as on Easter.

Oakland.—St. Andrew's Church.—Rev. Orrin St. John Scott, Rector.—This parish has had many vicissitudes, having been compelled for years to work against the tide of population moving away from it. It has held bravely to its work, being however finally compelled to join the procession, having moved a few blocks away from the section where its support was constantly dwindling. The move has proved a wise one, and under its young and energetic Rector, it is fast growing again and becoming a power for good in the community. Easter communions numbered two thirds those recorded, and the offerings amounted to over $150.

Oakland.—Chapel of the Good Samaritan of St. Paul's Parish.—Rev. C. T. Walkley, Rector.—We take the following from St. Paul's Record:

On Good Friday night we had a service which broke all previous records. The Rector preached and the chapel was literally packed with our own people and several visitors from St. Paul's. Among the latter were noticed two vestrymen, a fact which we shall not forget in case our present quarters should, as seems likely, prove too small.

Our Easter services were also most enjoyable. The chapel was well decorated with flowers from the gardens of the district, and on Easter evening, after an early service, we adjourned to St. Paul's to hear the special music provided.

Oakland.—St. John's Church.—Rev. E. F. Gee, Rector. — On Easter day about 140 out of a possible 160 communicants actually received the Sacrament. The offering was $580 in cash, and a piece of property valued at $600 was presented to the Rector for parish purposes.

Pacific Grove.—St. Mary's by the Sea.—Rev. Hobart Chetwood, Priest in charge.—The services at St. Mary's during Holy Week were well attended. On Easter Even six persons, one adult and five children, were made "Members of Christ" in Holy Baptism.

Easter Day services were bright and joyous, the music grand and triumphant. At the early celebration there were twenty-five communicants, and at the later service the little church was taxed to its utmost capacity.

The communicants numbered seventy-five, the total number at both services being greater than at any other time since the formation of the mission.

The floral decorations, which were largely undertaken by the members of St. Agnes's Guild, were very tasteful and appropriate.

Service at the Chapel of St. John, Del Monte, at 3:30 was also largely attended by a devout and attentive congregation. The musical service was very markedly good and the singing of the glorious Easter anthems was joined in with enthusiasm by the worshippers.

St. Mary's Guild has packed a large box full of warm and useful clothing to be used in missionary work in Alaska.

St. Agnes's Guild took much pleasure in fashioning a dainty outfit for the child of a missionary in the Diocese.

The children's Lenten offering for missions will not fall far short of $25.

Point Richmond.—Trinity Mission.—Rev. John W. Jones, Missionary.—Large attendance and good offerings marked Easter Day, when the new vested choir of boys and men ventured on their first anthem. The people gave to the missionary a beautiful cassock and surplice. The branch of the Woman's Auxiliary has twenty-five earnest workers.

Raymond, and parts adjacent.—Rev. J. Nicholas, Missionary. — As spring came to this place, "the foothills of the Sierras," opening the passes to the higher regions, which for months were covered with snow as white and plentiful as that in Salmon, and making a highway to the marvelous Yosemite, the Esdraelon of the West, so came Easter Day, that "day-spring from on high," bringing celestial privileges, refreshing thoughts and heavenly comforts.

The little church of St. Thomas, in which there has been but an occasional service during years and where the birds found a habitation and, literally, the sparrow had found a house and made a nest for himself, even in the altar, was thoroughly cleansed and beautifully decorated for Easter Day service by the good ladies of the town.

The church was well filled, notwithstanding the Presbyterians had made a special effort for an "Easter service" in their Union Church in the afternoon, and had also extensively announced one of their leading preachers as leader and preacher, and, by the way, sent a committee to borrow our flowers, etc., to decorate their building for their service. A quartet from Knowles was brought over by our missionary, and our chants and hymns were impressively and devoutly rendered. Many received the sacrament, hopes were rekindled, and a new impetus given for life's duties.

San Luis Obispo.—St. Stephen's Mission.—Rev. C. S. Fackenthall, in charge.—The local commandery of the Knights Templar attended the morning service on Easter Day. A large proportion of the communicants reported were actually present at one or other celebration.

San Rafael.—St. Paul's Church.—Rev. Chas. Hitchcock, Rector.—The children's service on the afternoon of Easter Day was largely attended by old and young. The service was short, interspersed with appropriate hymns and Easter carols, sung by the scholars of the Sunday-school. The baptism of a number of infants imparted an additional interest to the service. Every Sunday-school scholar on leaving the church received an Easter card and egg.

Sausalito. — Christ Church. — Rev. George Maxwell, Rector.—Almost the entire number of communicants reported were present at the Eucharist on Easter.

The Woman's Auxiliary has sent a large box of useful articles to Bishop Rowe. The Junior Auxiliary has also prepared a box of children's clothing and toys for the children of Alaska. Bishop Rowe and Dr. Driggs have both made addresses here recently.

A probationary chapter of the Junior Brotherhood of St. Andrew has been started.

The Sunday-school has doubled in numbers in the last four months.

A communicant put the electric current and candles in the two large candelabra as his Easter offering. Six side electric lights have also been placed in the nave of the church.

Sonora.—St. James's Church.—Easter services in St. James's Church, Sonora, were the most impressive held there for years. Archdeacon Emery drove from Tuolumne, a distance of twelve miles, and preached to a large congregation. Every pew was filled, and many received Holy Communion. The church was decorated by Misses A. E. Dorsey, Carrie Inch, Carrie Burden, and Ray Rooney. Flowers were sent from San Francisco by Mrs. Theodore Smith, and from Oakland by Miss Hawley. Sonora has a beautiful church and fine parish-house, where all kinds of work is carried on. At present this mission is without a clergyman, but the Bishop hopes to soon fill the vacancy.

Tuolumne.—St. Michael's Church.—Three services were held in St. Michael's Church on Easter Sunday by Archdeacon Emery. At the 6 o'clock celebration, thirteen received Holy Communion, and in the evening he preached to a large congregation. The offering from the Lenten Pyramids amounted to $10.50, and the mission is in a most hopeful condition. At 5 o'clock in the afternoon the little son of Mr. and Mrs. Prince was baptized. The church was decorated by Mrs. Holbrook and Mrs. Carl Emery. Flowers were sent from the Presidio by Miss Mary Merris, and from Alameda by Mrs. Inez Slosson. This mission was started a little over three years ago by the Archdeacon, and the services were held in a hall during the first six months. Now they have a beautiful little church, more than half paid for, and a fine guild hall, with a circulating library of eleven hundred volumes.

Watsonville. — All Saints' Church. — Rev. G. H. Jenks, M. D., Rector.—Large congregations, satisfactory music of a high order, and liberal offerings marked the Easter festival. The church had been renovated and new carpet furnished.

A very successful "Easter Tea" was given by the Ladies' Guild. All indebtedness has been paid. One half of the yearly assessment for the Convention Fund and one half of the apportionment for Church Extension have been paid.

Each of us has his own place in the vineyard, each a cross to bear with his own name on it, as Jesus of Nazareth was written on Christ's.

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Please note above change of Mrs. Lawver's address.

The annual conference of Diocesan and parish officers is appointed to be held at Diocesan House, 731 California Street, San Francisco, May 22d, at 2 p. m. Branches will please make a special effort to be represented.

M. A. NEWLANDS,
President.

The Twenty-Fifth Annual Meeting.—On Wednesday, the 24th, at St. Paul's Church, Oakland, this branch will hold its twenty-fifth annual meeting. While not coinciding with the date of organization, February 2, 1880, the meeting on the 24th will close officially our quarter-century of service for the church in this Diocese and throughout the world. Our people should be glad to gather at the Eucharistic Feast to remember those who have gone from us rich in fruits and in noble example, and to offer again the labors and the offerings in which we have all shared and in which we have realized the unity of the Body of Christ. The Bishop will be with us throughout the day. The Reverend the Rector of St. John's, Stockton, well known for his interest in woman's work for the church, will preach. The Rector and people of St. Paul's bid us warm welcome. The annual reports may be expected to give something of a summary of our history, and we hope to see St. Paul's Church filled with an earnest congregation, grateful for our happy past, and brave and eager for the work of the future.

Order of Service and Meeting. — 11 a. m.—Holy Communion. Celebrant, the Bishop, assisted by the clergy of St. Paul's. Preacher, the Rev. R. H. Starr.

Luncheon.

2 p. m.—Twenty-fifth annual meeting. Address by the Bishop. Reports of Woman's Auxiliary, Junior Department, Girls' Auxiliary, Babies' Branch, Mission Study Classes, Church Periodical Club.

All are cordially invited.

The May Diocesan meeting was occupied with routine business. Regret was felt that Dr. Driggs was too occupied with his purchases and shipments to be with us. The following resolution was passed unanimously:

This society, recognizing the very great labors and efficient leadership of Mrs. Geo. H. Kellogg, as President, in administering the branch in St. Luke's Parish, San Francisco, during the past ten years, and the corresponding value to the California Branch of the services of Miss Hamlin, Secretary, and Mrs. Simpson, Treasurer, during their several terms, would here record its high appreciation of the work of their parish officers now retiring, with the hope that the Diocesan branches, as well as the local society, may still profit by their enthusiasm and experience; and, further, we welcome the incoming officers, with confidence that St. Luke's Branch will under them perpetuate its usefulness."

Annual Meeting of St. Mark's Berkeley Branch.—At the April meeting of the Berkeley Branch about seventy-five assembled to listen to the annual reports and to enjoy the double treat prepared for them. The reports of the Recording Secretary and Treasurer of the Diocesan, Domestic, and Foreign sections, the Church Periodical Club, and the Bishop Berkeley Guild of young girls all showed a large amount of work done and were most gratifying, especially the enthusiasm in the three mission classes.

The speaker for the day, Rev. Mr. Gresham, then gave a most interesting and forcible statement of his work among the colored people and his views regarding the efficiency of the church to reach them. To many of us new light was thrown on the perplexing problems which this work presents. We were also so fortunate as to have Dr. Driggs with us, and as we listened to his quiet, modest recital of the state in which he found the natives at Point Hope and of what he had been able to accomplish, saying nothing of the hardships he had endured, nor even of the loneliness and isolation, the hardest of all, we felt that no tale of adventure could be more fascinating, and that here was a hero indeed. We were glad to meet him afterwards in a social way and hear more details of his work, and the Berkeley Branch will take still more interest in the work in Alaska after seeing and hearing this hero who holds the fort at that lonely outpost. J. E. H.

Dr. Driggs at St. Paul's, Oakland.—A very interesting and instructive meeting of St. Paul's branch of the Woman's Auxiliary was held in the Sunday-school room of St. Paul's Church, Oakland, on the afternoon of May 2d, to which the auxiliaries of the neighborhood were invited. Dr. Driggs of Point Hope, Alaska, told of his work among the Innuit, or Eskimos, as we call them.

In our comfortable homes in equable, sunny California we are obliged to stretch our imagination almost to the breaking point to form an idea of what life would be in an igloo four hundred miles north of Nome, but Dr. Driggs pictured home, school, and church life in that cold, desolate land so clearly and hopefully that we realize as never before what it means to be a missionary in such a place. The meeting was delightfully informal, and many questions were asked by the forty ladies present, eliciting some very amusing stories. W.

Dr. Driggs with the San Francisco Branches.—On the 3d in the Guild rooms of Trinity Parish—"Old Trinity," where we greeted our first missionaries going to Alaska—women of the nearby branches had the treat so long expected in listening to Dr. Driggs and really meeting him after his long term of exile from his own race. Members of the choir contributed their voices to the enthusiasm of the hymns. The doctor will go back followed by the prayers of many hearts.

CHURCH EXTENSION FUND.

Amounts Received for the Year to May 10, 1905.

	Apportionm't.	Rec'd.
San Francisco—		
Trinity	$1,404 00	$351 00
Grace	939 00	314 95
St. John's	283 50	71 63
Advent	135 00	
St. Luke's	1,201 00	245 52
St. Peter's	81 00	50 60
St. Paul's	379 00	23 50
St. Stephen's	283 50	34 86
St. Mary's	27 00	5 10
Good Samaritan	64 50	30 66
St. James'	54 00	6 50
Holy Innocents	64 00	12 45
Oakland—		
St. John's	236 00	
Advent	319 00	
St. Paul's	664 00	170 66
St. Andrew's	54 00	
Trinity	251 00	72 35
Alameda—Christ	351 00	10 35
Berkeley—St. Mark's	534 00	151 65
Belvedere—St. Stephen's	25 00	
Centerville—St. James'	13 50	5 95
Corte Madera—		
Holy Innocents	13 00	4 50
Haywards—Trinity	27 00	3 60
Livermore—Grace	17 00	4 80
Lorin—St. Matthew's	9 00	
Martinez—Grace	23 00	6 00
Mill Val.—Our Saviour	47 00	29 00
Niles—Trinity	9 00	2 25
Pt. Richmond—Trinity	14 00	2 97
San Rafael—St. Paul's	191 00	
Sausalito—Christ	102 50	25 65
Gilroy—St. Stephen's	25 00	1 65
Hollister—St. Luke's	19 00	3 10
Jolon—St. Luke's	4 00	
King City—St. Mark's	7 00	
Los Gatos—St. Luke's	31 00	5 20
Menlo Park—Trinity	126 00	20 52
Monterey—St. James'	9 50	8 00
Pac. Grove—St. Mary's	46 00	19 05
Palo Alto—All Saints'	112 00	25 00
Paso Robles—St. James'	14 00	
Redwood—St. Peter's	13 50	
Salinas—St. Paul's	71 50	18 05
San Jose—Christ	24 00	7 20
Trinity	341 00	229 75
S. L. Obispo—St. Steph.	27 00	
S. Mateo—St. Matthew's	445 00	119 25
" School.	17 00	4 50
S. Miguel—St. John's	4 00	
S. Clara—Holy Saviour	49 00	4 05
S. Cruz—Calvary	111 00	17 00
Watsonville—All Saints'	39 50	25 75
Bakersfield—St. Paul's	84 00	5 00
Fowler—St. Michael's	16 00	7 75
Fresno—St. James'	122 00	
Hanford—The Saviour	88 50	
Madera—Trinity	11 00	9 50
Merced—St. Luke's	11 00	
Modesto—St. Paul's	19 00	5 30
Oakdale—St. Matthias'	6 00	
Selma—St. Luke's	13 50	4 85
Sonora—St. James'	13 50	
Stockton—St. John's	336 00	13 30
Tulare—St. John's	9 50	2 85
Tuolumne—St. Michael's	12 00	
Visalia—St. Paul's	19 50	10 95
Sundry places not in apportionment		13 15

Summary of Receipts.

Con. San Francisco	$1,644 67
Con. San Jose	512 07
Con. San Joaquin	60 00
Other sources	63 60
	$2,280 34
Disbursements	2,293 95

LITERATURE OF THE DAY

The Eternal Life: Hugo Munsterberg. (Houghton, Mifflin & Co., 85 cents net.)

In something less than eighty pages the well-known Harvard Professor has packed an amount of close thought and weighty reasoning which a less able man might have hammered out into the tenuity of a more portly volume. One cannot but recognize the cleverness that marks every page and the quiet force with which arguments are put and driven home to conclusions that seem to be the only logical and possible issues of them. That is, as the professor puts them. His position seems to be that the only eternity of existence is the eternity of the influence which is exercised now in space and time by a life lived "in realizing absolute values through devotion to truth and beauty, to morality and religion." But for the Personality there is no continuance; that is absorbed into the Absolute—the absolute reality; but we have to confess our inability to grasp the precise content of these terms. Needless to say, however, from our point of view the Professor is arguing from untenable premises to conclusions at utter variance with the Faith of a Christian. For that Faith teaches that "as in Adam all die, so in Christ shall all be made alive." The content of these words is not merely limited to the assurance that if a man dies he shall live again; but that the life gained through Christ now is eternal, immortal, and that death is but a stage in its evolution. And on the whole we accept St. Paul's arguments as nearer to the absolute truth than the intricate reasonings of a consummate psychologist. But at the same time every one must appreciate the calm, quiet way in which the argument is stated: absolutely free from any approach to controversial acerbity and with great charm of style. H. H.

God Meant it Unto Good: A very tiny, beautifully printed little book comes with the above title, but with no publisher's imprint, only a few words from the Rev. W. T. Manning, D.D., Vicar of St. Agnes, Trinity Parish, New York, saying: "This little book, with its words of comfort, has been compiled in the hope that it may bring help to some who have felt the meaning of sorrow." The selections are just fitted to this end—wise words and strengthening, healing, soothing medicine for smarting wounds. H. H.

The Epistle to the Ephesians: Joseph Parker. (Armstrong & Son, New York.)

This is another volume of the useful "Practical and Devotional Commentary on the New Testament." The well-known preacher of the City Temple had a reputation for fearless candor and incisive speech, but he was very much in earnest, and spoke out of a fullness which at times would not brook ordinary limitations. This volume is a fair example of his methods. There is much, very much, that is good in it, there is many a lesson to be learned from it by those who are willing to be taught a deeper insight into the meaning of the great Apostle. H. H.

My Communion: Twenty-six Short Addresses in Preparation for Holy Communion: By the Rev. C. Congreve, M. A. (Longmans, Green & Co., New York, 90 cents.)

The author has written two other books: "Preparation Founded on the Collects, Epistles, and Gospels, for the Christian Year." He calls them addresses, but from the preface one gathers that his idea is to provide quarters-of-an-hour's reading before Holy Communion, including "instruction, some short exercise in prayer, aspiration, or contemplation." The devout communicant, anxious to gain the largest spiritual profit from reception will find in these pages invaluable help, and whoever makes use of them in this way with due thought and desire of gain can hardly fail of realizing a growth and intensifying of the soul's life. But the book may be utilized for a much wider purpose than this. It might be taken by the clergy as a guide to regular services of preparation for Holy Communion, and as the basis, at least of their own special addresses at these times. Such services have been of singular value wherever they have been properly and persistently tried. The address should be short, pointed, and, needless to say, deeply and thoroughly spiritual. Each of these conditions is realized in the addresses contained in this book, and therefore we commend it to the earnest attention of the clergy, as an invaluable help in the conduct, either of Services of Preparation or of Communicants' Classes. H. H.

Isidro: Mary Austin. (Houghton, Mifflin & Co., $1.50.)

We followed this story with very great interest, as it came out in the **Atlantic Monthly,** and it is good to find a novel, in these days of wilted English and watered morality, that it is possible to read again with interest when the serial issue is condensed into a book. It is a story of old California, and the glamor of the past-away Missions hangs about it like the atmosphere of the gray days which make revelations of the beautiful in Nature, quite distinct from those which the cloudless blue of sunny weather bring home to us. There is plenty of cloud in this story, but most of it clears off before the end is reached. It is the story of a light-hearted young Spaniard, and it tells in the beginning how he lightly rode away to the Mission at Monterey to fulfill his predestined vocation to the priestly life, how he faced a tragedy at the outset, and how love re-shaped his destiny and robbed the Church of a servant. But the process was marked with stirring incident, and is made to develop with a naturalness that seems like veritable biography. This is the art of the teller, and in this, her last story, the authoress gives us hope of better things in the days to come. We do not care much for the colored illustrations, but then, there are many who will, and, like all the work of the publishers, type and binding are of the best. H. H.

MAGAZINES.

The **Atlantic** is always good, but occasionally it lapses into a goodness which even for it is exceptional. And that is the case with the May number. Such articles as the Tenth Decade of the United States, New Varieties of Sin, the Warfare of Humanity with Unreason, the Religion of the Spirit (by Dean Hodges), form a remarkable array, even for the **Atlantic.** There is also a delightful, quite wholesome serial, the Coming of the Tide, and a very clever, finely discriminative paper on Significant Tendencies in Current Fiction, by Mary Mass.——**Scribner's** for May is a very good number, but the gem of it is a paper on the Grand Cañon, with very remarkable illustrations, quite beyond the ordinary run of such work. There is another good paper on the Marble Mountains, and the usual good fiction.——The Editor of **The XIXth Century and After** must have been born and developed to fit exactly the post he holds, for he almost invariably secures the best writing of the day on subjects of the hour, with a judicious mingling of other papers. Whether it is a case of survival of the fittest, or the result of direct requests to specialist writers, we do not know, but the invariable monthly result is one of the best and most finely critical of all the monthlies. The current number is quite equal to the general average.——**The Craftsman** for May is a better number even than usual. For one thing, there are some exceptionally good pictures, reproductions of photographs. The articles are good also and are very various. To any amateur craftsman the magazine must be both a great help and a great delight.——**McClure's** offers the usual variety. Professor James of Harvard writes a very remarkable paper on a Knight Errant of the Intellectual Life. Lincoln Steffens perseveres in his relentless gibbeting of political corruption; the story is told of the wonderful horse of Berlin and his training, and there are some good tales. H. H.

The sick-room is often more powerful in its testimony of a faithful God than a pulpit that sounds forth in sonorous eloquence the message of the gospel.—Thorold.

All Books Reviewed in this paper can be obtained at lowest Prices at . . . ✻ "The New Book Store" 23 Grant Avenue ✻

A GREAT REVIVAL.

November 12th is the date which has been set for the commencement of the greatest religious revival the Pacific Coast has known. This meeting will be held in San Francisco and was decided upon at a recent meeting of the Pastors' Union of that city held in the Central M. E. Church. There had been a conference of ministers of San Francisco relating to this matter, and before the close of the meeting an invitation was extended to the Rev. Dr. J. Wilbur Chapman and his corps of evangelists to lead the great work which, it is expected, will last well into the month of December. The movement was further facilitated by the appointment of a committee of pastors from various denominations, which added to from the laity may be deemed necessary, will have entire charge of the executive end of the campaign. Of this committee Rev. Dr. Bell is chairman. Dr. Chapman was present at the meeting and in part said: "I want to tell you of the great revival which is here. You will note that I use the word 'here,' for, believe me, it is no longer in the future. The grand revival so long promised and preached of is here now. We are in the first flush of it. In Los Angeles we have just seen men and women come to Christ by the hundreds. Although the principal work of the campaign will not be begun until November 12th, preliminary movements will commence at once. It will be the greatest meeting along religious lines San Francisco has even seen.—Christian Work and Evangelist.

FEDERATE SUMMER SCHOOL OF THEOLOGY.

The Summer School of Theology held in Berkeley last year attracted such wide interest and proved to be of so great value that five theological seminaries about the bay have combined to hold a Federate Summer School of Theology in Berkeley from July 24th to August 4th.

The corps of lecturers whom the school has been fortunate to secure assures the success of the undertaking, and are: President Henry Churchill King of Oberlin College, Professor Graham Taylor of Chicago Theological Seminary and founder of Chicago Commons, Doctor Hall Laurie Calhoun of Kentucky University, President John S. MacIntosh of San Francisco Theological Seminary, Professor Chas. S. Nash of the Pacific Theological Seminary.

The courses of lectures offer a very exceptional opportunity to all who are interested in Christian thought and practical Christian work. A full account of the courses or other information may be obtained by addressing the secretary of the school, Geo. T. Tolson, Box 109, Berkeley, Cal.

Whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand and feed upon it.—Fenelon.

HIGH CLASS DRUGGISTS
AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or officinal names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—" Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

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Among the articles of special reminiscence about Joseph Jefferson, one of the most readable is that by The Outlook's "Spectator," printed with several new pictures, in the May Magazine number of The Outlook. Other illustrated features of importance in this issue are: Mr. F. S. Barde's "The Oil Fields and Pipe Lines of Kansas," with many unusual pictures from photographs by Mr. Arthur Hewitt; "The Personality of Schiller" by Dr. J. P. Worden, apropos of the Schiller centenary this month; "Our Beautiful Summer" by Jacob A. Riis, descriptive of the eighth centenary of a queer old church in Ribe, Denmark, where Mr. Riis's boyhood was spent; the second article in a series on Church Architecture by Mr. Maurice B. Biscoe; and the first installment of a series of articles by Edward Everett Hale to be called "Tarry at Home Travels," in which Dr. Hale proposes to gossip at will of persons and places all over the country. Among portraits printed with sketches in this number are those of the two great violinists, Fritz Kreisler and Eugene Ysaye, and those of the three leading members of the new Panama Canal Commission. Among the unillustrated articles is one by Dean Hodges of the Cambridge School about the University of Chicago.

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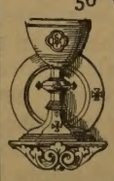

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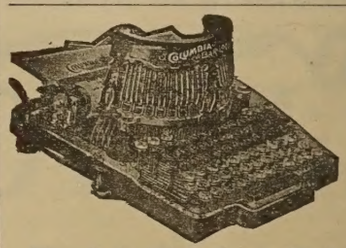

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